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Work Camps for International Understanding

BY

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In January 1958 (5th January to 11th January), the UNESCO, in cooperation with the Indian Organising Committee for Organising Work Camps, conducted the fifth conference of the Organisers of International Voluntary Work Camps in the Scout Grounds, New Delhi. For the first time in the history of the work camp movement, such a conference was held outside Europe in an Asiatic country, and India had this great opportunity. Invitations had been issued to 62 national and international work camp organisations to send delegates, and to 13 organisations to send observers. The conference was attended by 69 delegates - 41 foreign and 8 Indian - and the writer of this article had the opportunity of representing the Bharat Yuvak Samaj (New Delhi) as an alternate delegate. Later, this unique experience of comparing notes and discussing problems on International Voluntary Work Camps, was followed by another great opportunity, which the writer had, in actually participating in an international voluntary work camp at Kolkos Stalina, Shebekinov District, Belgorod region in U.S.S.R., during the period between 15th July 1958 and 1st August 1958, again as a representative of the Bharat Sevak Samaj and Bharat Yuvak Samaj. The present article is the result of the experience gained on both these occasions.

The UNESCO Coordination Committee on international voluntary work camps at Paris has described a work camp as "a group of people living and learning together in simple conditions and working voluntarily, especially by manual labour, for the benefit of the community." This definition is very apt and exhaustive, and it brings out the salient features of a work camp in its broadest sense.

The International Voluntary Work Camp movement, in its present form, originated after the first World War, in order to do some thing positive and creative in bringing about international understanding among young men. In 1920, the Service Civil International was founded as the result of an experiment inspired by the Swiss engineer, Pierre Cresole. He and a group of friends belonging to several nationalities, searching for ways of promoting understanding and reconciliation, joined together in helping to restore the war-devasted village of Eones near Verdun (one of the battlefields of the World War) in France. Swiss, German, British, French and American volunteers worked in this village for six months. This first service or work camp was followed by many other similar ones in other countries of eastern Europe. In the years following the Second World War, the work camp

movement received greater encouragement from the youth of Europe, and a number of International Voluntary Work Camps were conducted for repairing the damages of war. In 1947, several of these work camp organisations, which were struggling for the same goal, formed the Association of International Voluntary Work Camps for Peace. In 1948, the UNESCO called the first conference of work camp organizers at its headquarters in Paris, and in this conference it decided to create a Co-ordination Committee for International Voluntary Work Camps, as a non-governmental organisation. This Committee seeks to give a practical shape to the aims of the UNESCO, through the promotion of the work camp method, by developing a spirit of selfless service, social responsibility, self-help, cooperative effort and international understanding, both among the campers and the local population. Such camps help to break down artificial barriers that separate people—barriers of race, nationality, religion, caste, custom and language, barriers between city people and village people, the educated and the uneducated, the working class and the middle class etc.—through the shared experience of work-camping.

The work camp movement first came to south-east Asia in 1934, when a small Service Civil International team came to render help in the earthquake-affected area of Bihar. For three years, this team worked with some of our prominent national leaders. Later, in 1949, a team of Service Civil International workers was again invited to come to Faridabad and help in the problem of refugee resettlement and rehabilitation.

In the meanwhile, the attainment of independence by our country created a great urge in our youth for creative, constructive nation-building, group-effort and several national youth organisations took up the work camp movement. The Bharat Sevalal of Mysore and the Rashtreeya Sevalal, were responsible for early attempts in the field. The

Bharat Sevak Samaj, founded in 1950, as a voluntary non-official and non-political service organisation, with the approval of the Planning Commission, in order to mobilise the man-power resources of the country for securing public cooperation in our developmental plans, and the Bharat Yuvak Samaj, its youth wing, have both realised the potentialities of the work camp movement. Since 1954, the Samaj has launched a nation-wide camp movement, with the help of grants received from the Government of India, and to-day it is the biggest sponsoring organisation of work camps in India. Other organisations like the scouts and guides, N.C.C., A.C.C., Y.M.C.A. etc., are also playing an important role in the work camp movement, as an aid for national reconstruction and international understanding.

Camp in Russia

(a) For the first time in the history of the work camp movement, the Service Civil International sponsored a work camp in the Soviet Union, in active collaboration with the World Federation of Democratic Youth, an international youth organisation with its headquarters in Budapest, Hungary, and the Soviet Youth Committee, the premier youth organisation of the Soviet Union. A three-man camp committee was formed with a representative from each, nominated perhaps by the organisation concerned, and Slava Chevchenko, the representative of the Soviet youth organisation, was nominated as the camp chief. This small camp committee met several times during the camp, and decided the daily camp routine. The representative of each sponsoring organisation often consulted his group of participants on some of the important issues and communicated the wishes and opinions of the members to the committee. Thus, there was not much of democratic sharing of camp

administration and the members had very little say in the administration of the camp and its programmes. The camp was for 15 days—from 15—7—58 to 31—7—58.

- (b) *The participants* :—The participants in the camp were young men and women drawn from various countries of the world coming under the age-group between 20 and 25. The countries represented in the camp were Soviet Union, Italy, Bulgaria, Hungary, China, Austria, Norway, Sweden, Germany (east and west), Belgium, Poland, Czechoslovakia, India, Great Britain, United States of America, Columbia, Sudan, and France, about nineteen countries in all. The majority of the participants were from European countries, and there were very few from Asian and African countries. We were in all about 69 members, representing the three sponsoring organisations as follows: The Soviet Youth Committee, 25 members; The World Federation of Democratic Youth, 20 members; and The Service Civil International, 24 members. There were eight women delegates and the rest were men. These work-campers were young men and women of experience, ability and talent. Several of them had experience, of having participated in a few international voluntary work camps, and of having organised several work camps for the youth of their own country. Some of the campers had brought musical instruments to play upon during the cultural evenings and leisure time entertainments.

India was represented by three of us—myself, Shri Amritlal Tilwawala, Zonal Camp Organiser, Camp Section, representing the Bharat Sevak Samaj and the Bharat Yuvak Samaj, and Shri Devinder Das Chopra M. A. (of 64 Rohtak Road, New Delhi), representing the Service Civil International of India.

- (c) *The camp site and arrangements* : Kolkos Stalina, Shebekinov District, Belgorod Region, U.S.S.R., is one of the thousands of collective farms that are scattered all over the Soviet Union. It commands a typically rural atmosphere with a cluster of thatched huts in the midst of small hillocks and vast wheat-fields. Like most of the collective farms in the Soviet Union, this farm had all the amenities of a small rural town—a nursery school, a post office, a palace of culture, a sports field with a track for field events, a secondary school, a community cooperative store etc. It was electrified. The rustic villagers were very good and hospitable people, and but for the difficulty in language for undertaking a free conversation, they were very eager and enthusiastic to know more about the foreign guests who were with them in the camp.

We were comfortably lodged in the local Secondary School building with all facilities for camp life. The flags of the participating countries were hoisted on the building and its compound wall. A small nice garden surrounded the living rooms. A radio set was always on the air, and it always transmitted the music broadcast by Moscow Radio from time to time. There were volley ball and basket ball fields behind the living apartments. Parallel bars, Roman rings, weight-lifting apparatus etc. were all available in the sports field. A pingpong table was placed on the lawn in front of the school. The kitchen, with gas and electrical fittings, was located in a wooden cabin a little beyond the sports field. The dining hall was a tent by the side of the kitchen, with tables and chairs on the wooden floor. A small dispensary was located in the tent by the side of the kitchen, and two doctors, a lady and a gentleman, were ever ready to attend to our needs. There were two mobile shop-vans by the side of the kitchen, where many consumer articles, fancy articles, and stamps and

stationery were available for sale. Beyond the kitchen, we had open air bathroom enclosures with provision of hot-water shower-baths and wash-basins with taps. Separate bathrooms were allotted for men and women. The latrine was a trench latrine, with several apartments for use by the campers. There were arrangements for getting our clothes washed and ironed once in three or four days.

We lived in the spacious well-ventilated rooms of the school building. Separate rooms were assigned for ladies and men. In the bigger rooms, there were about 20 to 25 campers, and in the smaller rooms only four could be accommodated. Campers from various countries were mixed together in these rooms, so that they could live close to each other in spite of difficulties regarding language, habits of life and ideas. For example, in my own room we were four, the three other besides myself being an American Negro, a Bulgarian and a Hungarian. Later Shri Devinder Chopra came to my room in the place of the Hungarian. Every one of us had a cot, a clean bed, bed-sheets, pillows and rugs. A set of blue work-clothes were supplied to us for use during the manual labour programme. There was a common hall upstairs, which had a library, a television set, a radio set, and several newspapers and journals. The hall could be used for general meetings, spare-time activities, the playing of chess and draughts, group-singing, dancing and the like. The cleaning of the rooms and the premises was done by women sweepers.

(d) *Daily routine* :—The daily routine in the camp was generally as follows—

7 A.M. Rising, washing, and warming up activities.

7.30 A.M. Breakfast.
 8.15 A.M. Work on the project.
 1 P.M. Return to camp.
 Bath or wash.
 Afternoon meal.
 Rest.
 3 P.M. Work on the project.
 6 P.M. Return to camp.
 Games and sports.
 Bath or wash.
 Free time.
 7.45 P.M. Night meal
 8.30 P.M. Film shows.
 Camp assembly meetings.
 Lectures and discussions.
 Free time.
 Dancing, group - singing etc.

On a few afternoons and evenings, local excursions, visits to surrounding Kolkos, cultural programmes etc. were arranged, and on such occasions, we had no manual labour project.

(e) *Food* :—The food supplied in the camp was quite wholesome, healthy and tasteful. Both vegetarian and non-vegetarian food were served. Being a strict vegetarian, I had to manage with tomatoes, apples, bread toast, butter, rice, curds, wheat preparations, milk, coffee, tea, cocoa, grape juice, boiled potatoes, peas, green leaves, lemon juice etc. Non-vegetarian food consisted of eggs, meat and other dishes.

Every camper had to serve his own food. He had to go with plates to the kitchen window, receive whatever he wanted from the cooks and sit on the table in the dining hall tent for eating. Many important and friendly contacts were made on the dining table, as it was an occasion for coming together.

(To be continued)

Teaching of English

BY

R. SRINIVASA IYENGAR., B. A., L. T., Thillaiathanam

Certain reasons are attributed in certain quarters now for a previous Education Minister's abolishing the study of English in the Fifth Class. The main reason why the study of English was given up ten years ago was that the disparity in the curricula between the lower classes of primary and secondary schools should not exist, as pupils coming from rural primary schools found admission into the First Form extremely difficult, and that all pupils, urban and rural, should start the study of English in the First Forms of Secondary Schools. I had urged on the then Education Minister this viewpoint through the daily Press also. The policy is certainly praiseworthy. But I do not know why the study of English was postponed to the Second Form and later reverted to the First Form. The decision to start the study of English in the Fifth Class was made about a year ago, when the Government approved the syllabuses prepared by the Special Officer on the recommendations of the Madras Legislature Committee's Report. The reason for the postponement now is not clear. The suggestion to start the study of English still lower down made in the daily Press will not meet the approval of many who rightly think that at least four years are necessary for a good grounding in the mother-tongue before intrusion of foreign language could be allowed. The increase by one year in the duration of the study of English will by itself not improve the standard of English. Other steps should be taken along with this: viz., increase in the number of periods a week in all the standards, confining the restricted vocabulary and the sentence-structures to not more than the first three years, study of formal grammar and acquaintance with

grammatical terminology, use of dictionaries, etc.

The D.P.I.'s statement that comprehension and expression should go together is a significant contribution. Expression is an acid test of comprehension and is a helpful factor in strengthening the powers of comprehension. Here is an anomaly. Candidates for the S.S.L.C. are expected to write General Essays; but the General Essay is dropped for the pre-University and the Degree Courses. A graded scheme of essay-writing should be evolved by the University authorities. This may encourage the cramming of essays; but it will also certainly improve the standard of English at the high school and the University levels.

The D.P.I., Madras, recently advised teachers not to encourage cramming by dictating notes. This is wholesome advice in regard to the teaching of non-language subjects. In a good many schools, teachers handling Science and Social Studies dictate notes from other than prescribed text-books. In the study of English, pupils of even the pre-University classes require guidance in the writing of essays and explanations of passages. If students are left in the lurch, pupils resort to printed notes and to tutorials when they fail. The D.P.I.'s advice should be understood with discrimination, and teachers of high schools should vie with one another in dictating notes on all the possible questions. Intelligent memorisation of good English will improve the standard of English. But it is essential that teachers should correct the dictated matter. If the D.P.I.'s advice is followed to the very letter, failures will be disastrous. Hence I have ventured to administer the caution.

Teachers' Training

BY

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Much has been said about the need for improving the methods of teaching and about the need for better training of teachers all round by eminent persons like Mr. C. D. Deshmukh sometime back at New Delhi. With a view to draft good types of teachers, it is necessary to select only such hands as would be benefited by the training course. Previous service as teacher for six months at least must be considered necessary for admission to the training school, for which there should be easy access to S. S. L. C. eligibles, this being treated as the minimum qualification to be fixed for a teacher. The teachers in training schools on their part should spare no pains to pay every attention in their day-to-day work to the practical side of their work, not leaving class handling in default. The real test of a training school is the way in which the working of the model section is popular or otherwise.

SELECTION OF TRAINEES

Even for the selection of clerks, the public Service Commission has instituted a test. How much more care is needed to draft really fit people, for the teaching line goes without saying. Any amount of care is not too much to select proper hands. Papers similar to the M. P. S. C. examination with suitable modifications may be had for the admission of pupils into training schools by the middle of March to test the general outlook. The selected pupils should be subjected to a viva voce and a craft test. Previous knowledge in takli and charka spinning at a specified rate and weaving may be insisted on. With these preliminaries it should be possible to have better work in training schools, the course itself being reduced to one year.

STANDARDISED PAY

There is a new classification of sanctioned and unsanctioned posts among second-

ary grade teachers in elementary schools. Be it remembered that there are four categories of teachers with 1. Inter, 2. partial Inter, 3. S. S. L. C. eligible, and 4. S. S. L. C. ineligible qualifications. It may not be uncommon to find Secondary grade S. S. L. C. ineligibles being taken in secondary schools or in the sanctioned posts of elementary schools with a salary of Rs 50/- initially, while the Inter, or S. S. L. C. eligible having to be in the unsanctioned posts drawing a salary of Rs. 30 p. m. It is a pity that the pay of the secondary grade teachers standardised in G. O. No. 1958/56 got a setback as per G. O. 556/58 creating disparity in the salary, and this cannot but lead to incongruities, creating heart-burning and discontentment among teachers, which is the greatest social danger.

ASSESSMENT OF WORK

While one must appreciate all that is done for social and community development, cooking and cleaning of vessels on a mass scale in a half-hearted, imperfect and indisciplined way, sacrificing other work, benefits nobody. The stipend should be doubled (raised to Rs. 36) and should be paid within the 7th. As an extra work, trainees may be enabled to draft 'Plans of Work' and to coin questions for the development of craft-centred education. And for this, model plans of work in sufficient numbers, grade-wise, prepared by veterans in the field, must be easily available in good numbers. As it is, the work in the training school leaves much to be desired, Discipline, harmony, efficiency and the like are hard to be had, owing mainly, I fear, to loose selection for training. Fields of evaluation, such as for physical development, personality and character, social

and academic development in respect of each of the trainees must be explored, judged and recorded by day to day observation of the pupils in games, community service, cleanliness, craft and other activities. A correct method of finding them, if faithfully observed, would surely help the would-be teachers to follow suit in their actual service. Such regulated work would add to the glory of the teaching profession itself. There would be no room for loose discipline and chaos.

TEACHING OF ENGLISH

Whether English is to continue as the Union Language or not, it is sure to continue in schools even from Standard V soon, and in national interest it behoves us to pay due attention to any language that is introduced in schools. Lowering of the standard, creating distaste, is due to inefficient handling by the teachers themselves. It is not safe to allow any secondary grade teacher to handle English. I have no hesitation in saying that many of the secondary grade qualified teachers cannot cope up with the teaching of English. Even leave applications and applications for posts, they are unable to write well. Here are some specimens of letters from such men :

1. "I came to know that a vacancy of a secondary grade post. in your school. As for my qualification I....."

2. Station ?
"Respected Sir, Date ?"

As I have to go to Common Examination of shorthand held in 24-4-58. That is the Thursday. I request you very humbly that I may be granted leave for one day (24-4-58) yours faithfully."

Besides these, here are some of the common mistakes in a leave letter of two sentences:—dysentry, feaver, for urgent private business, your's and the like. The writing also is bad as bad could be.

What is to be said of the outlook of such teachers in English? Some immediate steps are necessary to enable such of the senior grade trained teachers as are desirous of handling English to undergo a departmental test in English covering some rudiments of grammar, essay-writing and translation. The successful hands may be given a refresher course in English teaching. The pupil-teachers also may be subjected to this test and a special certificate awarded by the Headmaster for merit in English teaching.

SCHOLASTIC ATTAINMENT RECORD

BY

SHAMSUDDIN, M. A., M. Ed. Raipur, M. P.

Though nominally 45% of the schools maintain a scholastic attainment record, they are either the decoration of the almirahs, or are quite inadequate. If an occasion arises when a parent wishes to see the way his ward has been progressing in studies, there is nothing in the school to satisfy his curiosity. Annual Examination Registers or some terminal examination mark-sheets are all that can be found in the school in the name of scholastic attainment records. It is difficult to

understand how a record of such occasional performances can ever give the developmental view, which is the essential object of scholastic charts.

Some schools no doubt have introduced what are known as progress-reports, but in an inspection of them in some schools it was found that they have failed to achieve the object, mainly because there is no uniformity in making entries. Recording is done thoughtlessly and is subject to

CODE

Column 1 for daily work	A.....Good
Column 2 for maps, notebook, work charts and neatness etc.	B.....High Average
Column 3 for tests, daily, weekly and monthly.	C.....Average
Column 4 average of columns 1, 2 & 3	D.....Low Average
	E.....Poor

"Education has a particular responsibility to children who deviate from their fellows physically, mentally and emotionally. The existence and the needs of these exceptional children are best revealed through individual cumulative records."* It will also help

- (i) to know pupils of unusual ability;
- (ii) to divide the classes into smaller groups of similar levels of achievement (which will make class instruction more effective);
- (iii) to give an impetus to the students in the lower classes and to inspire in them healthy competition; and
- (iv) to judge at the time of giving promotions and in determining the granting of freeships, scholarships and rewards.

There may be an alternative suggestion of having separate forms for each month etc. Most of the educationists, in my humble opinion, would favour it in one single form, as designed above. It is better than any other because:—

- (1) all the information can be sought at one place at a time;
- (2) it minimises the work;
- (3) the comparative progress of each pupil can be found out in different subjects; and
- (4) it saves time, energy and money.

This record form will be maintained in the standard size of 8½ by 11 inches on a thin cardboard type paper, because it will be handled for the whole year by the teachers as well as the students. This cardboard type paper will save it from being torn.

Every month, after the assessment is over, the record forms should be shown to the students, so that they may know what progress they have made during the whole month.

These records will be filled in by teachers teaching particular subjects. For each subject, three columns have been provided, one for each of the following:

- (i) Daily work.
- (ii) Maps, notebook, work charts & neatness etc.
- (iii) Tests: daily, weekly, and monthly.

At the end of every month a general consolidated impression about each of the above aspects has to be given. It is better if the teacher, instead of depending on his memory, maintains a personal register, wherein he makes daily entries. He should guide himself by that register before filling in the above record form.

The final assessment will be the average of the above three. The assessment will be made on a five-point scale as mentioned above.

* HANDBOOK OF CUMULATIVE RECORDS, (A report of the National Committee on Cumulative Records), Bulletin, 1944, No. 5, United States Government Printing Office, Washington, 1945, P. 22.

EVALUATION IN SOCIAL STUDIES

By

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There are four aspects of the task of evaluating the achievement of pupils in the knowledge of Social Studies:—
(a) *Why to measure or to evaluate social studies*, (b) *What to measure*, (c) *How to measure*, and lastly (d) *When to measure*.

We shall take up each aspect separately.

A. Why to measure.

The importance of measuring the achievement of pupils in any subject cannot be exaggerated. The teacher needs to diagnose the weaknesses of pupils in this subject, so as to be able to take up proper remedial measures. The scores obtained by the pupil also predict for future, whether he is likely to do well or not. The pupils also become aware of their position, and get motivated to work when they prepare for the examination. A proper system of evaluation will also help the headmasters, inspectors and administrators in the discharge of their functions.

B. What to measure.

The teacher should measure achievement in the following aspects of the subject. The fact should be borne in mind that Social Studies is an integrated course, rather than the sum of four separate subjects, History and Geography, Civics and Economics.

1. Knowledge or functional information, or understanding with regard to

(i) the child's present environment—physical, social, economic, political and cultural;

(ii) Man's relationship with the environment, the impact of the environment on man and vice versa;

(iii) Development of society, with its various institutions, viz., family, community, religion, state and industry; and

(iv) social problems, their significance and solution.

2. Development of various concepts, viz., space, time, group.

Through the study of Social Studies, various concepts are developed.

(i) The space concept is developed gradually with the understanding that the pupil belongs to or lives in a particular village, and the village is in a particular district, the district itself being part of a province, many such provinces forming his country, and his country being a part of a continent. The continent is itself a part of the globe. From the globe, the pupil will proceed further to the understanding of the vastness of the universe. He will also understand the relative distances through comparison. He must also begin with the sense of direction. Even adults who lack a properly developed sense of direction find themselves bewildered when they enter and pass through a new city. The proper understanding of latitude and longitude, together with its implications such as date-line, change in time at places on different longitudes etc., are to be measured. The idea of a sphere, the place of earth in the solar system and the place of the solar system in the various galaxies of stars need to be understood properly. The space concept must develop from the relatively small distances in one's neighbourhood, to the light-years used in astronomy.

(ii) Secondly, the time-concept is developed, while the pupils travel from the present to the past ages. This concept also is developed gradually. The pupil first knows to-day, then about yesterday, then about the last year and then about the last decade. He knows the changes that

took place during the last few years in his locality, his immediate environment, and also in the state. It is from the present that he moves to the past 100 years, past one millennium, and to the remote pre-historic times. With the help of a date-line and time-chart, he fixes in his mind the events in the relative periods and the right chronology of events in the historical order. The pupil also associates in his mind the contemporary events in the history of different nations. He remembers different milestones in the history of his own country.

(iii) Thirdly, the group - concept is developed by relevant references to the class, caste, group, religion, occupation or society that the pupil belongs to. He associates himself with a particular community, team, religious group, political group and professional group. From the immediate group, he turns to the wider group, i.e., the nation.

The pupil is to proceed from his nation to the whole humanity of which he is a member. Sometimes, we fail to foster international understanding in the pupil.

In this way, we see that all the three concepts, viz., space, time and group, require to be developed properly during student-life, and Social Studies forms the main venue for the same.

3. Development of various abilities and skills, viz.,

(i) to think objectively and reason critically ;

(ii) to understand causes and effects of events and phenomena ;

(iii) to discriminate ;

(iv) to apply the knowledge in day-to-day activities ;

(v) ability to collect information, or the study - skills ;

(vi) to study and solve various problems ;

(vii) to participate effectively in group life ; and

(viii) to adapt oneself to the physical and social surroundings.

4. Development of attitudes and behaviour, e.g.,

(i) right attitude and behaviour with regard to persons, groups and nations ; toleration and the spirit of accommodation :

(ii) right attitude towards local, national and international affairs :

(iii) right conduct in group life, e.g., sympathy, cooperation, friendship, loyalty, toleration, sociability, adaptability and responsibility :

(iv) good citizenship :

(v) initiative and independence :

(vi) international understanding, the feeling of oneness with humanity or belongingness to the family of man (*vasudhaiva kutumbakam*)

The development of all the above concepts, abilities, skills and attitudes is an outcome of the teaching of Social Studies. It is the task of examiners to measure all these behaviour patterns. The next problem is to know how to measure these.

C. How to measure.

Before actual measuring, we must take into consideration all those factors that affect the achievement of pupils in various abilities and attitudes.

1. Consideration of factors affecting achievement.

(i) Health and physical growth.

(ii) Intelligence quotient and mental growth.

(iii) Interests and aptitudes.

(iv) Social and economic background.

The above factors may in certain cases be causes of acceleration or retardation in

the process of development of the behaviour patterns.

2. Means of evaluation: The only means used at present are written tests of the essay-type. These are far from being sufficient for proper measurement of all the concepts, abilities, skills and attitudes. The following means must be used for this purpose:

(i) Tests — oral, written and situational.

(ii) Interviews.

(iii) Class-work and home-task.

(iv) Social activities, sports, travels' excursions and projects.

(v) Case - study.

3. Each of the above means of evaluation are suitable only for particular items to be tested.

(1) The essay-type test is suitable for testing knowledge, information, organisation of ideas and the functional aspect of the knowledge gained.

(2) Objective tests or new-type tests are useful for measuring the information, concepts, reasoning power and various abilities. Pin-pointed problems are presented, and the pupil is asked to answer these in the minimum number of words. A wide range of topics is involved and the marking is completely objective.

3. Oral tests and class discussions help in measuring the knowledge gained by the pupils in the use and understanding of maps, the reasoning power developed and the proper association of events and facts.

(4) Practical tests are essential for measuring the skill and ability achieved by the pupil in drawing maps, diagrams and tables, in constructing models, in preparing graphs, in connecting and recognising samples, in using geographical apparatus, and in preparing illustrations.

(5) Day-to-day class-work is the sure means of guiding the examiner in

the task of appraising the achievement of the pupils. A record of work done during the whole year is a good basis for judging the pupil's achievement.

(6) Interviews held with the sole objective of finding interests of the pupil, in relation to his socio-economic background and his adjustment with the environment, should in many cases help the examiner in understanding the causes of slow progress made by the pupils.

(7) Questionnaires are also suitable tools for testing the interest and aptitudes of the pupils.

(8) Observation of the activities of the pupils, and recording of the anecdotes and special events are a sure means of knowing the pupil with regard to his abilities, interests, aptitudes, attitudes and behaviour.

(9) The rating scale is often helpful in comparing the achievement of one pupil with another, and in finding the relative position of each pupil in his achievement.

(10) Attitude tests (including inventories and check lists) are a direct means of testing attitudes and interests. Every teacher must prepare such tests of his own to suit the particular groups of particular age-level and background.

(11) Sociogram is another modern tool for finding the sociability and adaptability of pupils reading in the same class or section. Extreme cases of social acceptance and rejection should be studied properly by the Social Studies teacher. The 'sociogram' will enable him to locate those who have not made personal adjustments with the group.

(12) Case-studies have to be made for diagnosis of backwardness, complexes, maladjustment and abnormalities of some pupils. It is only through the case-study technique that the teacher can find out the true causes and take proper remedial measures.

4. Preparing cumulative records :—The results of the above tests are to be recorded properly from time to time. The class teacher must therefore maintain a record of each pupil and include in it:

- (a) the personal data of the pupil,
- (b) the scholastic achievement, i.e., the results of the test scores,
- (c) the behaviour and personality traits,
- (d) and lastly the extent of his participation in school activities.

He must note down all the special problems arising in connection with a particular pupil, and must record the facts gathered through case-study, questionnaire, observation, sociogram, rating scales and attitude tests.

D. When to measure.

The last problem is when the various abilities, skills and attitudes developed through the teaching of Social Studies should be measured. There are five occasions for this task:

1. Daily class period. The teacher can measure the achievement of pupils daily in the class period by means of oral discussion, correction of home-task, and practical work done in the laboratory.

2. Daily co-curricular activities give another opportunity, when the teacher can actually observe the behaviour, interests and attitudes of the pupils.

3. There may crop up occasional situations wherein a particular pupil behaves in a particular way.

4. At the end of each session oral essay-type and objective tests should be given to the pupils, and records of the measurement kept.

5. At the end of the year, oral, written and practical tests must be given, and a combined record prepared on the basis of the annual test and other tests given during the year.

Social Studies is a new subject, at least a new approach to old subjects. It requires new tools for measurement of achievement. It is hoped that some of the points stated briefly above will help the Social Studies teacher in the realisation of his aim.

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OUR EDUCATIONAL DIARY

BY

‘PEPYS’

10—10—58. In the course of his speech on the occasion of the Golden Jubilee celebrations of the Vivek Vardhini Education Society in Hyderabad, the Vice-President said that it is the aim of education not only to enable one to earn one's livelihood, but also to emancipate human beings from their prejudices based on community, caste, creed, religion or language. It should also enable them to realise the human spirit by eschewing all small loyalties.

12—10—58. The All India Council for Elementary Education has approved of the India Government's decision to introduce universal, compulsory education for all children of the age-group six to eleven by the end of the Third Plan period. It has suggested of phased programme with two alternatives for achieving the desired target, viz., (i) age-wise and (ii) area-wise, the latter method being preferable. The Council recommended that special measures should be taken to increase women teachers. It also welcomed the Government of India's scheme to give relief to the educated unemployed and expand primary education by providing for the employment of 60,000 teachers during the remaining Second Period. The provision of midday meals to poor girls was recommended as an additional incentive to girl's education.

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Speaking in Madras the Vice-President said that education imparted to children must aim at their physical, mental and spiritual development which alone contributed to the building up of an integrated personality. Education alone, he continued, could contribute to the salvation of a country. Education in the true sense of the term ought to cultivate the true human quality which contributed to integrity in public life and administration.

The education of women and children, he went on to say, was the first duty of any nation. Education should also be religious if we wished to raise the human quality.

16—10—58. The Government of Madras have sanctioned the opening of 900 single-teacher schools for junior basic or primary classes in the State. 2,000 teachers will be appointed under the scheme. It is also proposed to build quarters to women teachers. They have also sanctioned the opening of 1735 new classes in existing primary schools. Experienced Secondary Trainers or Higher Grade teachers are to be put in charge of the new schools, while newly recruited teachers are to be posted to existing schools. Thus, during the year 58—59, 2,735 teachers are to be appointed. Higher Grade trained teachers are to be appointed, only if secondary grade trained teachers are not available

x x x

Speaking at Madurai, the D.P.I congratulated the State Government on their decision to introduce the teaching of English from the fifth standard. Personally, he favoured its introduction even in the fourth standard.

x x x

The seminar of the heads of the High and Higher Secondary Schools has criticised the shift system in Schools on physical, psychological and educational grounds. They are: (i) The system is a negation of education as well as a false economy. (ii) The hours of work for the second shift are unnatural; students and teachers are not in a proper mood to work. (a) The working day has a short duration, while the same amount of work has to be covered as in full-time single-shift schools. (iii) Wrong attitudes towards work are inculcated as a consequence of poor working conditions. (iv) There is difficulty

in maintaining the cleanliness of the School because of the short interval between the two shifts (v) The difference in the number of pupils in the two shifts, using the same class rooms, causes waste of time in adjustment of seating arrangements. (vi) There is difficulty in getting work from class IV servants. (vii) The problem of setting apart rooms for special subjects like science is difficult. (viii) There is difficulty in organising after-school activities.

The seminar has recommended the abolition of the system in the course of five years. Meanwhile, it has suggested the following remedial measures: (i) longer hours of attendance for teachers than for students, which may be utilised in correcting assignments; (ii) planning of a double period-time-table; (iii) cooperative planning of curricular work by the heads of the two shifts; (iv) cooperative planning of extra-curricular work; (v) detachment of primary schools from double-shift schools; (vi) the placing of servants under the same or both the heads of the shifts; (vii) adequate lighting arrangements; (viii) provision of quarters for class IV servants near the school; and (ix) single responsibility for cleanliness for a particular length of time.

[Nobody likes to have the shift system for the mere love of it. As the seminar rightly observes, it is only a stop gap measure and has to be discontinued as soon as normal arrangements could be made to meet the ever increasing demands of the student population. As for the psychological difficulties, they simply cannot be helped in this state of the poor finances of the country. The problem of cleanliness is no doubt a serious one, but it is by no means difficult of solution. The other suggestions made by the seminar meets the needs of the situation completely. Given the adequate staff, I don't think there can be any difficulty in conducting double shifts, with maximum efficiency, though I am free to confess

that it is by no means an ideal atmosphere for education.]

x x x

Speaking in Hyderabad, Dr. K. L. Shrimali said there should be a reconciliation between the moral and spiritual values of the ancient Indian culture and the scientific spirit of the modern age, which should be borne in mind in shaping the modern system of education in India. Referring to the proposal to develop the Sanskrit college at Alwal into a Sanskrit University, he said that they should seriously consider whether a single faculty university is to be preferred to the present day universities with more than one faculty. Dr. Shrimali agreed that we should conserve the old values for which Sanskrit studies were useful. The purpose of education is to conserve our cultural heritage, and education should be so planned that such heritage is reflected in our educational policy. So he was all for an intensive study of Sanskrit. But they must not be conservative. We cannot afford to ignore the present and future altogether. Hence we should try to reconcile science and religion, modern studies and ancient lore. Education and life had therefore to be both kept prominently before the student.

Sri Anantasayanam Aiyangar pleaded strongly for the encouragement of Sanskrit studies in the traditional style, because the standard of Sanskrit knowledge attainable by a study of Sanskrit in multi-faculty universities must of necessity be very low. It was no exaggeration to say the culture of India was one and indivisible, and Sanskrit was a great component of the culture. He recalled how Dr. Ambedkar himself advocated Sanskrit as the national language of India. Sri Aiyangar said that they needed pundits who could teach *cent per cent* Sanskrit. Such pundits could not be produced from the modern colleges and Universities. Therefore he pleaded for the creation of a few centrally sponsored Sanskrit Colleges, which could confer

degrees on students. He also advocated the creation of a Central Board of Sanskrit Education.

Sri N. Narasimha Aiyangar, chairman of the Central Council of Sanskrit Education, pleaded for the starting of a traditional central College of Sanskrit at Alwal to serve the southern region. He said that the college would be a teaching, affiliating and examining body. The Sanskrit Commission had also recommended the starting of a traditional Sanskrit university for the southern region. The Sanskrit College was at present equipped with chairs in all *sastras*, and he hoped it would soon become a full-fledged university, assuming educational control over 25 *patasalas* in the south. He deplored that the *patasalas* in the south had got themselves converted into Oriental Schools. The result was that the intensive study of Sanskrit was made impossible. It was therefore imperative that there should be a traditional Sanskrit University for the south, and Alwal seemed to be best fitted for it.

[The problem that arises in the case of Sanskrit studies is, whether to teach them on *traditional* lines or to teach them along with a number of modern subjects. It is no doubt tempting to plump for a fusion of Sanskrit studies with other modern subjects. But the result has always been disastrous to the cause of Sanskrit in practice. In institutions, where Sanskrit is studied along with other modern subjects, the students have shown less and less interest in their Sanskrit studies, being naturally tempted by a desire to get employment. In such institutions more emphasis is laid on the modern subjects, so that the students could pass in the public examination and get a job. Again, no attempt is made to teach Sanskrit there in an intensive manner. Indeed, it is impossible to do so in the nature of things. We can never hope to produce Sanskrit savants from these Oriental schools

or modern Universities. Again, it is impossible to make a student of modern education have that respectful approach to the study of Sanskrit and religion. For, it is a sad fact, though I for one do not blame modern education for it – that the present day students of modern education develop scant respect for Indian religion and culture; and they can never hope to make an intensive study of Sanskrit, the literature of which is deeply imbedded in a religious foundation, with that frame of mind. So if we want to produce Sanskrit scholars, we must catch students young uncontaminated by the superficial prejudices that are the byproducts of modern education. This may have the practical effect of cutting off students of Sanskrit from modern knowledge. But it is inevitable. Sanskrit is a jealous mistress, and students of Sanskrit language and literature cannot afford to pay her a divided homage. Serious Students of Sanskrit have to become the sole votaries of Sanskrit studies. *These savants must serve as our teachers and guides and remind us of the higher values in life.* It does not matter, if these savants are conservative and ignorant of modern knowledge. *There are enough men in India who are well-versed in modern knowledge, and nobody will suffer, if these Sanskrit savants are conservative and if not out of modern knowledge.* The job of these savants is to ever remind us of our ancient heritage and culture, pull us up from our erring ways and din into our ears the higher values of life which are never dependent upon modern knowledge, scientific or other, however advanced it might be. The need of the present day is to produce men who can preach religion and good conduct to the ordinary man, and this can be achieved only by starting traditional Sanskrit Universities and Colleges].

23—10—58. The period of schooling in Andhra Pradesh (to the end of the Pre-University class) will henceforth be 11 years, in the place of the present 12-year period. The transition will be spread over a period of seven years. The present syllabus covering 8 years of elementary education would be spread over 7 years.

30—10—58. The Government have decided to defer the proposal to pay house rent allowance to teachers in aided institutions, because of the heavy commitment that it would involve, which would be to the tune of 15 lakhs, said the Education Minister in the Council. He requested the house to have some patience, as the matter was engaging his sympathetic consideration.

31—10—58. Sri C. Subramaniam replying to Mr. S. T. Adityan, said that the Government had issued orders sanctioning pensions for secondary grade teachers to take effect only from April 1, 1958. Answering Sri T. P. S. Varadan, the Minister said that the question up to what maximum age, private managements could retain the services of superannuated teachers, was under consideration.

3—11—58. The Education Minister told the Legislature that the Government had under consideration the construction of houses for women teachers in non-aided schools in rural areas. Each house would cost about Rs. 2,500, he said.

STUDIES IN KINGSHIP — FRANCE

BY

T. K. VENKATARAMAN, M.A., L.T.

The seventeenth century has been rightly called the age of Louis XIV, who was the greatest king of the period. Unlike his predecessors, he abandoned military dress. He wore ruffled shirts with lace cuffs, silk breeches and stockings and buckled shoes, which were high and red-heeled. He wore a magnificent wig, delighted in ribbons and laces and rode in a carriage, not on a horse. His palace at Versailles had numerous halls and rooms and an extensive garden behind it. It is estimated that more than thirtysix thousand men were employed in building it. The walls were decorated in marble and embellished with tapestries depicting the great events in the life of the king. The ceilings were painted in lovely designs.

'The chairs and couches were covered with beautiful materials that were changed with the seasons; green and flame-col'

velvets were used in winter, and in summer, brocades with gold and silver flowers and silks of all shades.' Much of the furniture was of silver. The Gallery of Mirrors in the palace had seventeen big windows and 206 mirrors. In this palace, thronged the aristocracy of France in tall powdered wigs, silks and laces. They deemed it a high honour to attend on the King even to bed, handing him his napkin at dinner etc. Far away from the palace, the poor people of Paris lived in misery in their hovels. The nobles called them in derision *sansculottes*, because they wore long trousers and were not clad in silk stockings and knee breeches (*culottes*), which the gentry wore. Operations for fistula became the fashion as the King had an operation for it.

Louis XIV of France had a succession of mistresses like Madame de Montespan. Following the King's example nobles kept

private brothels. The last mistress of the King, Madame de Maintenon, was three years his senior. Her father was convicted of murder and robbery, and she was herself born in prison. The curious reader can look for other details of the reign in Huddleston's interesting book *LOUIS XIV IN LOVE AND WAR*. Such was the decline in the popularity of the King in the closing years of his reign that, it is said, when he died, his subjects welcomed the news with joy and danced and sang as his funeral procession passed. Indeed, life in the French court must have been extremely scandalous. Louis XV of France, at a time when his country was verging on bankruptcy, spent enormous sums of money on his mistresses. He is believed to have nonchalantly remarked: 'Things will hold together till my death.' His mistress, Madame de Pompadour, would add: 'After us, the deluge'. The last of the King's mistresses, the Countess du Barry, was, like Nell Gwyn (the mistress of Charles II of England), sprung from the lower classes. She was the illegitimate daughter of a cook. The elderly King, charmed with her, loaded her with precious jewels. Even her dog had a glittering diamond collar. Her black page, Zamor, amused the company at dinner by putting cockchafers into the wig of the chancellor. The worthless king claimed to do better at needlework than any woman in his kingdom. He had a private brothel and sent panders throughout France to get girls of 15. Dissipation did not prevent him from reaching old age.

In his later years, Louis XIV became fanatically religious. But, "his court continued to consist of over-fed men and women working off their superfluous energy in amorous intrigues. Even women drank far more than what was good. Unnatural vice and even worse distractions were usual." Enormous sums were squandered on the gaming tables. On the very evening of the day the Duke of Orleans, the brother of the King, died, the King was singing airs from the opera

with his grand daughter-in-law, Madame de Bourgogne. The wife of the dead man, - a German woman - short-legged, ugly, pock-marked and with bad teeth - loved easy life so well that she got special exemption from the King from observing the strict conventions of mourning.

Louis XVI's gait was clumsy, his voice unmelodious and his hands dirty, because he was always working at keys and locks. His wife, Marie Antoinette, was for the first seven years of her marriage only his wife in name, for her husband avoided a minor operation. The Queen amused herself by making incognito excursions to masked balls at Paris which led to a good deal of malicious gossip. She sought emotional satisfaction in the company of Princess de Lamball and later Countess de Polignac, though the latter was a married woman who had besides a lover in the Comte de Vaudreuil. The king then agreed to the operation. In 1778, after 8 years of marriage, the Queen gave birth to her first child. According to the barbarous custom of the time, her bed room was open to visitors when she was about to deliver, and there was a rush to the room. It was only after this that the right of establishing thus the legitimacy of the royal offspring was limited to the members of the royal family and the ministers. Though the Queen had children now, she had also a lover in Count Fersen.

The other branch of the Bourbon dynasty, which ruled in Spain, became in course of time rotten. When Napoleon was dominating Europe, Spain was misruled by Charles IV. He was a puppet in the hands of his queen, a veritable Messalina, who had as one of her lovers the minister Godoy himself.

Amongst upstart rulers, Napoleon Bonaparte takes the first place in colossal vanity. The 'Little Corporal', swathed in his great coat, his prominent chin strutting, his plump neck suiting his flat shoulders and the thrust-out paunch; would talk like a man who valued every

minute of his time, occasionally taking a sniff from his gold snuff box. To have one's ear pulled by him was regarded as a great honour at the French court. He was incredibly vain. When he was crowned emperor, he dressed himself in a French coat of red velvet adorned with gold and diamonds, over which he wore a long purple robe of velvet and ermine. His wife, Josephine, sat beside him in white satin glittering with diamonds. The Pope was specially summoned from Rome for the coronation. But, before the Pope could take up the crown Napoleon took it and crowned himself to show to the world that he owed his crown, not to the Pope, but to his own ability. He then crowned Josephine.

Like Charlemagne, he called in the Pope to crown him emperor. But, on the occasion of the coronation, he crowned himself, following closely the injunction given by Charlemagne to his son Louis the Pious, which the latter had not followed. But this soldier of fortune was not satisfied. He must link himself with an old and respected European dynasty and stabilise his line on the throne. He was already married to Josephine Beauharnais. This woman was very extravagant. Diamonds, clothes and all she fancied were purchased in an increasing stream. She rose at nine and lingered long over her toilet. She purchased everything offered to her without asking its price and forgot also what she bought. She changed

her clothes twice a day. Napoleon divorced her and demanded the hand of Marie Louise, daughter of the Emperor of Austria. The bride was not beautiful. Her face was pitted with small pox and she was dull. Yet, Napoleon had learnt that her mother had delivered thirteen children and that one of her ancestors had twenty-six. So, he decided to marry her, and the Emperor was in no position to refuse. Napoleon resented the slightest approach at familiarity. So, his conversation at dinner was simply a monologue, for none dared to reply. Yet, his moods alternated from day today and sometimes from hour to hour. This made it difficult for people to get on with him.

Even after the French Revolution, autocratic kings survived in several parts of Europe. One of these, Ferdinand VII, the most contemptible of all the Bourbon kings of Spain, was described by his subjects as having 'the heart of a tiger and the head of a mule'. Victor Emmanuel of Sardinia so much hated the French Revolution that he forbade his subjects to use the road over Mount Cenis which Napoleon had built, though it linked his dominions. He destroyed the botanical gardens built by the French. In Naples, the excavations of Pompeii begun by French scientists were stopped. In the Papal States, vaccination and street-lighting, introduced by the French, were abolished as revolutionary innovations.

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The Conception of Purushottama in the 'Gita'

BY

M. A. RUKMANI B.A., B.L., Madras.

A sincere aspirant would readily find all he wants in the 15th Chapter of the *Gita*, for which I have a special liking. It is a short and brief chapter like the 12th, but the subject-matter here is the entire philosophy of the *Vedanta* presented in a nutshell. This Chapter opens with an account of a metaphorical *aswattha* tree and gives an account of the universe, which is considered to be the theatre of all activities, secular and spiritual. It refers to the status of the finite self and explains the Supreme Lord as the *Purushottama*. It contains also a description of the final state of Liberation or (*moksha*). It describes the Supreme as the central energiser of all creation. He is the Supreme Lord immanent in all creation.

Spiritual realities could be seen only by an intellectually and morally purified or rectified vision. They could not be seen by ordinary, evil-tainted vision. The need for freedom from opposites like pleasure, pain, joy, sorrow, depression, animation and so on is emphasised. Those devoted to the Lord and practising meditation on the Lord according to the methodology of *yoga* realise the Lord in due time. Others are not able to reach Him at all. Showy spirituality and such simulacra are hardly serviceable as realisational weapons.

The doctrines of the *Vedanta*, particularly those dear to the hearts of the true followers of *visishta-advaita* are to be found in the 15th Chapter. Arjuna as a Kshatriya had his own problems; Draupadi as a Queen had her own problems; Prahlada and Dhruva as youngsters had their own problems. At a glance one can realise that not all problems can be of the same nature, same complexity or same magnitude. All that the aspirants can do is completely to surrender their all, including their

personalities, and the Supreme Lord will certainly take care of the aspirants, provided the surrender is taintless and morally motivated. I clearly see in my mind that the term *prapadye* in the fourth stanza and *bhajati* in stanza 19 explain the concentrated quintessence of the doctrine of *prapatti* or *sarangati*, which is specially sacred to the followers of Ramanuja.

The *Gita* is not an individual answer to an individual question, though the general context of the *Gita* is very rightly described as *Krishnarjuna-samvada* (the dialogue between Krishna and Arjuna). But this is only a superficial view. The exposition of the general philosophy of life undertaken by the Lord would demonstrate at once that the message of the *Gita* is meant for all *adhikarins* (eligibles or aspirants), wherever found. The exhilarating cosmic drama is played by the Supreme Lord. Creation, preservation, destruction and other vicissitudes of the universe are all manifestations of the eternal play of the Lord *Lokavattu lilakavalayam*.) The play-view contains an answer to all critics, ancient and modern, and even to critics who are yet to be. They go on asking: "If the Lord be perfect, why should He at all take the trouble of creating the world?". The only answer is: It is all the play of the Lord. The Lord's play, however, is inseparable from the Lord Himself. The other view is equally tenable. Creation is intended for the purpose of furnishing a theatre of activity in the light of the inexorable law of *karma*. Moral and spiritual effort and endeavours have to be put forth by aspirants for climbing up to the goal. *Karmic* activity requires a theatre; the world is the theatre. Universal poets like Shakespeare have strikingly described the world to be a

stage and human beings as actors. The Eternal Drama goes on! On a view like this, the reality of the world we live in, the reality of the individual selves, the reality of religious and moral activity, freedom of the will, desire for final release from the evil of transmigratory existence for series of lives and deaths, the quest for the agent or the authority who would be competent and able to save aspirants from all the troubles (*Brahmajijnasa*), the need for earning the grace of the Lord, the need again for devotion (*bhakti*), and all connected and concomitant doctrines follow step by step, ultimately leading to the goal of emancipation. The Lord has shown beyond all possibility of doubts or misgivings that these doctrines are perfectly logical, rational and sanctioned by all secular and spiritual criteria.

The conflict between the sense of duty and personal inclinations or hedonistic desires is bound to be felt or realised by all aspirants sooner or later. Every individual has been described as Arjuna; every mind has been symbolically taken as Kurukshetra. The Immanent Lord (*Antaryamin*) is the Lord Krishna, who has delivered the message of the *Gita*. Hence the message of the *Gita* was delivered not only for the enlightenment of Arjuna but also for the enlightenment of all the human beings on the earth.

There is no doubt that the *dramatis personae* of the *Mahabharata* and the *Gita* were in those days as real as you and I are to-day. When the Lord wills it, He appears on the mundane scene and participates in mundane life. When the incarnations (*avatars*) of the Lord appear in the world, there always occurs a striking mixture of the human and the superhuman, the natural and the supernatural. Thus, in the instances of Rama and Krishna, it can be found that their lives as chronicled or recorded by gifted divine poets (Valmiki and Vyasa) reveal an astonishing mixture of the human and superhuman elements. Rama at one time can weep for the loss of his wife, while at another time He can threaten to destroy the whole world by means of His little finger. Krishna again can play the child stealing butter at one time, but at another time the same baby can exhibit to a wonder-gazed mother in his tiny mouth the entire universe of stars and planets, oceans and mountains, including Himself and the mother. These and other allied phenomena would finally and conclusively demonstrate that many data and facts of religion and philosophy, epics and spiritual lore cannot be explained on strictly rationalistic basis. Faith plays a very prominent part in these matters.

All India Educational Conference

33rd Session to be held at Chandigarh (Punjab)
from 26 to 30 December, '58.

Shri K. L. Shrimali, Minister for Education and Scientific Research, Government of India, is presiding over the Conference and Shri V. N. Godgil, Governor, Punjab, is inaugurating the Conference on the 27th of December, 1958, at 11 A.M. in the premises of Government Post-Graduate Basic Training College, (Sector-20) Chandigarh.

The Educational Exhibition is expected to be inaugurated by Sardar Partap Singh

Kairon, Chief Minister, Punjab, on the 26th of December at 4 P.M.

The Chairman of the Reception Committee is Pandit Amar Nath Vidyalankar, Minister for Education, Punjab, and Prof. I. M. Verma, Director of Public Instruction, Punjab, is the Chairman of Working Committee.

The delegate's forms can be obtained from the General Secretary, All India Federation of Educational Associations,

Dhake Plots, Dharmpeth, Nagpur. Deligates are entitled to railway concession—single fare for double Journey, any class.

SUBJECTS OF SYMPOSIA

General Sessions : Subject

Promotion of National Unity through Education.

General Sessions : Paper

Reassessment of Progressive Education.

SUBJECTS AT SECTIONAL CONFERENCES

Primary Education Section :

One Teacher School : Its Necessity and Utility.

University Education :

Medium of Instruction for University Education.

Teachers' Training Section :

In-service Training for Untrained Teachers with Experience.

Moral and Religious Education Section :

The greatness of a Nation depends upon the Religious Education in its Schools, Colleges and Universities.

Vocational and Technical Education Section :

Audio-visual aids in Technical Education.

Examination :

Place of School Records in Public Examination.

Public and Residential Secondary Schools :

The scheme of Multipurpose Schools and Indian Public and Residential Schools.

Women's Education Section :

Types of work suitable for women in the context of National Development (1) in rural areas, (2) in urban areas and the type of vocational education required for the same.

Aborigines' Education Section :

Role of the aborigines in national reconstruction and development.

Education for Peace :

Role of Teachers in the task of furthering international goodwill and peace.

Adult Education Section :

Role of Social Education in raising the standard of samily life.

Library Section :

Library and General Education.

Secondary Education Section :

Change-over from High to Higher Secondary School : The way it has been done and it should be done.

Youth Welfare Section :

Students' discipline—Decline in Schools and Colleges—Its causes and remedies.

Childhood and Home

Education Section :

Ways and Means of developing pre-Primary Schools in rural and urban areas.

TENTATIVE PROGRAMME :

26th December, 1958 :

Afternoon—Secretaries' Meeting.
Evening—Opening of the Exhibition.
Night—Report of the Secretary & Subjects Committee.

27th December, 1958 :

10-30 a.m.—Inauguration of the Conference.

Afternoon—Sectional Conference.
Evening—General Sessions.
Night—Entertainment Programme.

28th December, 1958 :

Morning—Sectional Conference.
Afternoon—General Sessions.
Evening—General Sessions.
Night—General Council Meeting.

29th December, 1958 :

Morning & Afternoon—Sectional Conferences.

Evening—General Session.
Night—Delegates' Entertainment.

30th December, 1958 :

Morning—Sectional Conferences.
Evening—General Sessions—Conclusion

31st December, 1958 :

Excursion to Rupar and Bhakra Nangal.

Excursion to Bhakra Nangal:—The Reception Committee of the A.I.E. Conference will arrange excursion to Rupar (Indus Valley Civilization Excavation Centre) Kotal and Ganguwal Power Station and Nangal and the world highest Bhakra Dam on the Sutlej on 31st December, 1958. It will be a one-day trip. The total charges for conveyance, lunch, tiffin, etc., will approximately be Rs. 8. The exact amount will be announced. The amount so decided will have to be deposited with the Reception Committee till the evening of the 27th December, 1958 by every delegate who wishes to join the excursion.

Meals Charge:—Chandigarh is a city of long distances and is yet to be developed. Every article has to be brought from outside. Hence the Reception

Committee proposes to sell tea, lunch, tiffin, dinner coupons for all the four or three days in one lot. The Reception Committee will sell coupons for each day before a certain time the previous day. Living is dear in Chandigarh. The daily charge for tea, lunch, tiffin and dinner is likely to be Rs. 3.50 nP.

Severe Winter:—The Punjab is very cold in December. Hence delegates are requested to bring warm clothing with them. The Reception Committee will make arrangements for charpais and hot water.

Enrolment of Delegates:—Enrolment of Delegates will begin from 25th October, 1958.

Further information can be had at the office of the South India Teachers' Union Madras-28.

EDITORIAL

Moral and Religious Instruction :

Various causes have been suggested for the widespread student indiscipline in the country, which has been recently highlighted by the tragedy at Banaras. None of these, however, pays sufficient attention to one factor which appears to us to be of very great importance. We refer to the position of religion in free India. The atmosphere surrounding it is hardly favourable. At best it is indifferent, often it is hostile. Much of this stems directly from the attitude of our leaders, who are apt in turn to be influenced by the well known prejudice of Pandit Nehru against religion. In the result, the State seems to be evolving a religion of its own — a type of aggressive secularism, which can allow no co-existence to any other religion.

It is very likely that this is but a passing phase in our national life. However, so long as it persists, standards of conduct are bound to suffer both in and outside school. Rightly or wrongly, morality has been intertwined with religion. And if religion suffers loss in

prestige, morality cannot remain unaffected. Sceptics and atheists may have moral codes of their own. But enlightened disbelief is one thing, and the vacuum created by discrediting long-accepted religious codes is another. And it is this latter phenomenon we are confronted with in our educational institutions and elsewhere.

In the circumstances, it is no wonder that the recommendations of the Radhakrishnan Commission for acquainting our University students with the lives and teachings of saints and founders of religions have been quietly shelved. However, some recent references to religious and moral instruction suggest that a little thought is being bestowed on it now. Not long ago Mr. S. R. Das pleaded for non-sectarian religious instruction in our schools. Mr. Humayun Kabir has addressed the State Governments on moral instruction in schools. His thesis in one sense is unexceptionable. He believes that morality has to be 'caught' and not 'taught'. The general atmosphere of the school, day-to-day life therein and the

example of the teacher appear to him to be sufficient for the purpose. With due deference, this is easier said than done. The Archbishop of Madras too suggested the revival of the notion of the teacher being a *guru*, teaching conduct by example and the three R's by precept. And Dr. Krishnan's convocation address at Mysore went back to the inspiration of the *Upanishads* for guidance to us in solving our problems.

The difficulty here is that a teacher who can exercise a beneficial moral influence is likely to be religious in the best sense of the word. And in an atmosphere which fights shy of, if it is not hostile to religion, his influence will be discouraged. Ban on religious or moral instruction makes for such an atmosphere. As Mr. Kabir points out, knowledge of morality may not lead to its practice. But even this knowledge has its place, just as theory is required to give direction to practical work.

And so the problem of student discipline requires to be viewed against a national background of decline in religion and morality. The main effort in restoring discipline has to be done outside the school—in arresting this decline. In the meanwhile, something may be done by the schools being allowed or encouraged to impart moral, and even non-sectarian religious instruction. What is required is a positive attitude to religion and reverence for great ideals.

Unpaid Teachers :

Recently two cases were bruited in the press and elsewhere of schools in our State failing to pay salaries to their teachers. That this should happen in this year of grace in free India is no matter for congratulation. That the teacher at the best of times is badly paid and on the verge of starvation is a truth so long and widely known that it has ceased to disturb the public conscience. What are we to say, if even this meagre pay remains unpaid for months on end! We must plead for a peremptory withdrawal of recognition to schools, whose administration is not competent enough to pay salaries to teachers regularly.

The School and the Citizen :

Mr. Sundaravadivelu, our Director of Public Instruction, has followed up the good work of starting a movement for providing midday meals to school children, by inaugurating another movement for inducing the people to take interest in and look after the needs of the schools in their own localities. In the *New Education* for September, the interesting story is told. A comprehensive and detailed survey of the National Extension Service Block of Kadambattur (Chingleput District) revealed that most old school buildings were in a bad state of repair, cramped and lacking in elementary sanitary facilities. To improve them through official channels is a slow, if not formidable, process. "So a suggestion was made to the teachers in every school to contact the local public, not in a formal gathering but informally, appraise them of the requirements of each school, and suggest to them that they might in the interest of their own children, supply locally as many of these requirements as possible." The movement thus started has caught on, and the public seem to be showing a new and fruitful interest in the schools in many of the Blocks. Particular mention has been made of those at Tiruvallur in Chingleput District and Valliyur and Radhapuram in Tirunelveli District. The Central Ministry of Community Projects has welcomed the movement.

Gratifying as this development is, we wish to sound one note of caution. Let not the State feel that it can shelve any part of its responsibility for maintaining the schools on to the shoulders of the community, however willing the latter may be to accept the burden. As Mr. Sundaravadivelu puts it, this movement has canalised the enthusiasm and the spirit of sacrifice of the public towards meeting a crying need. But the responsibility of the State remains undiminished. When the State and the new-born enthusiasm of the citizens strive together, our schools may make some progress towards that new deal they have been badly in need